

and Maitland, adopted a temporising policy as the only feasible one, and waived the ratification of the Convention settlement. If they had known the contents of the epistles to the pope and the Cardinal of Lorraine, they would probably not have been so compliant. If so, they would certainly have been open to the charge of treachery to Protestantism which Knox levelled against them.

Very different was the attitude of Knox and the more staunch of his adherents. To him compromise was a sheer impossibility. Even if he had not been apprehensive of sinister consequences, he would none the less have testified against the iniquity of thus paying tribute to "idolatry." It did not occur to him, in spite of his eternal appeal to conscience, that it was both inconsistent and criminal to insist on conformity without conviction. To celebrate the mass is to serve the devil; even to allow its celebration is to share in the guilt of this devil worship. You cannot, he warned Lord James and Maitland, serve God and the devil, and in this spirit he ceased not to inveigh, preach, pray, in opposition to both Mary and her advisers. It must be said for him, that while his vehement intolerance is repellent and indefensible as a principle of conduct, Mary's mass, in view of her ulterior aims, constituted a real menace to Protestantism, and that he had a real insight into the logic of the situation. He was far more intense, he was also more sagacious, in his own intolerant fashion than the politicians. Mary, he believed, would never conform ; he suspected, if he could not prove, the intrigues to undo the work of himself and the Lords of the Congregation. To temporise to the extent of allowing the queen not only to celebrate mass but to ignore the acts of the Convention, was, in his eyes, simply to risk the fruits of victory by refusing to follow it up. Risky it certainly was in view of the fiercely partisan spirit of the age, and the active intrigues all over Western Europe, from which Mary was by no means excluded, on behalf of the counter-Reformation. True, the policy of punishing with death those who persisted in saying mass was a barbarous one, and a moderating hand on the throne was sorely needed to restrain the Protestant persecutor. But death had been in Scotland, and still was in France, the Netherlands, Spain, and Italy, the penalty for refusing to say mass, and, in